

MINUTES
OF THE
TWENTY-THIRD ANNUAL SESSION
OF THE
TUSCALOOSA
BAPTIST ASSOCIATION,

HELD AT
BIG CREEK MEETING-HOUSE,

TUSCALOOSA COUNTY, ALA.,

FROM 15TH TO 18TH SEPT.,

1855.

TUSCALOOSA :
PRINTED BY M. D. J. SLADE,

1855.

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MINUTES.

SATURDAY, SEPT. 15, 1855.

The congregation assembled at the arbor, at the appointed hour. After singing, prayer was offered by Elder Charles Stewart, of the Union Association. The appointee, Elder W. L. Cochran, and the alternate, J. P. Thompson, jr., being absent, on invitation, Elder CHARLES STEWART, preached the Introductory sermon, from 2d Tim. 3d chap. 16th verse.

2. After an interval of half an hour, the Delegates assembled at Big Creek meeting house, when the Association was opened by prayer from Elder R. Dodson.

3. The names of the Churches were called, when their Delegates came forward, presented their letters, and voted for a Moderator and Clerk, which resulted in the election of REUBEN DODSON, Moderator, and M. D. J. SLADE, Clerk. The churches were represented by the following Delegates:

First District.

Mt. Moriah,	Bibb.—M. Moses, Jas. Hill, jr., S. P. Calfee.
Cedar Grove,	do. Peter M. Cobb, Jas. Clark, J. Clements.
Union,	do. Samuel Tubb,* Joseph Shows, T. J. Creel.
Haysop,	do. Jesse Miller,* J. T. Murphy, I. J. Caddell.*
Shultz Creek,	do. WM COCHRAN,* L. P. Lowry, E. R. Glass.
Siloam,	do. D. Vernon, Jas. Camp, J. W. Keadle.*
Liberty, Tuscaloosa.	Not represented.
Big Hurricane,	do. Levin Pumphrey, EDWIN MITCHELL, Jacob Ray.
Hephzibah,	do. WILLIS BURNS, James Ray, A. P. Friday.*
Mt. Zion,	do. J. P. THOMPSON, sr., B. S. Thompson, C. Jennings.
Sardis,	do. Seth Bowen, Presley Matthews, John H. Ward.

Second District.

Gilgal, Tuscaloosa.	Sam'l W. Eddins, G. W. Clements, S. R. Hamner.
South Sandy,	do. Not represented.
Little Sandy,	do. Humphrey B. Rogers, T. Davis, E. Wright.
Hopewell,	do. Birch Darden, L. D. Brown, S. Miller.*
Ruhamah,	do. W. Hogg, Isaac Cox, D. Riley.
Tuscaloosa,	do. A. J. BATTLE, J. H. FOSTER, M. D. J. Slade.
Northport,	do. R. S. ADAMS, Jas. Brogden, Wm R. Burks.
Big Creek,	do. John W. Beall, A. D. Sanders, S. Mayfield.

Third District.

Bethel, Tuscaloosa.	Miles P. Hassell, H. P. Reese, E. Logan.
Chapel Hill,	do. James Sartain, Wm Hickman, John Brown.
Philadelphia,	do. R. DODSON, J. Hancock, Geo. W. Hassell.
Salem,	do. John Thomas, Thomas Smith, Willis Davis.
New Hope,	do. Wm Simpson, Edmund Gilchrist, Irvin Findley.
Friendship,	do. JOHN WALTERS, A. M. BRYANT, W. Franklin.
Bethabara,	do. W. Watkins, C. Montgomery,* Jared Gray.
Concord, Fayette.	John Coleman, John Spears,* Thomas Davis.

Fourth District.

Bethany, Tuscaloosa.	Riley Hughes, Rufus Springer, R. L. Wheat.
Dunn's Creek,	do. Hiram White, James White, James Mills.
Spring Hill,	do. THOMAS A. BRYANT, Wm Pugh, Elijah Howell.
Mt. Tabor, Pickens.	JESSE THOMAS, Jacob Fox, Dudley Prewitt.
Mt. Lebanon, Fay'te.	James Middleton, E. Dodson,* John W. Collins.
Mt. Pleasant,	do. John S. Welsh,* Tho. J. Franklin, Geo. Lawrence.

[NOTE.—Absentees are denoted by a *. Ordained ministers in small capitals; Licentiates in italics. Thomas Brent ordained at Spring Hill church; A. M. Bryant ordained at Friendship; and Fletcher Smith licensed at the same church. Richard Furman licensed at Tuscaloosa, and E. Dodson, at Mt. Lebanon.]

4. Agreed to take up business in the same order as was observed at last Association.

5. Ministers from other Associations, those in this who are not Delegates, and Messengers were invited to seats, and to participate.

6. The Moderator appointed the following standing committees:

Arrangement of Preaching—Jas. Ray, Rogers, John Thomas, and Middleton, and the Deacons of Big Creek church.

On Documents—Adams, Battle, and Foster.

On Finance—B. S. Thompson, G. W. Clements, and W. Burks.

On Nominations—Fox, Brown, Eddins, and Beall.

On the Circular—Foster, J. P. Thompson, sen., and Jesse Thomas.

7. Afforded opportunity for the admission of churches to unite with this body; when Delegates, with petitionary letter from Mt. Pleasant church, Fayette county, came forward. The letter was read and approved; and on motion, said church was unanimously received, and attached to the Fourth District. The Moderator then gave to her delegates the hand of welcome to christian fellowship.

8. Messengers from Corresponding bodies were invited to make themselves known; when Minutes with a letter were presented from the Union Association, by her Messengers, Elders C. Stewart, C. B. Sanders, J. C. Foster, W. Duncan, and bros. John Sanders, jr. and J. P. Maharry. From the Canaan Association, letter and Minutes, by Elder Henry G. Smith. From the North River Association, a package of Minutes and a letter. From the Baptist State Convention, Minutes of two sessions of that body. The Messengers were, respectively, welcomed by the Moderator.

10. *Returned Correspondence*;—

To the Union Association: L. D. Brown, Foster, Battle, Slade, Clements, A. D. Sanders and J. B. Eddins; Slade to write.

To the Cahawba—J. H. Foster, J. P. Thompson, jr., and James Camp—J. H. Foster to write.

To the North River—Willis Davis, Thomas Smith, John Thomas, and S. W. Eddins—Thomas to write.

To the Canaan—Hill, Lowry, and Clements—Clements to write.

For the present year, dropped correspondence with the Mulberry.

11. The committee to appoint for preaching, reported—to have prayer-meeting at 9½ o'clock, to-morrow morning; Elder J. C. Foster to lead—at 11 o'clock, Elder A. J. Battle to preach; after a short interval the Missionary sermon by Elder R. S. Adams. After which a public collection to be taken, and to be applied to the Tuscaloosa Home mission, unless directed otherwise by any of the donors. Elder C. B. Sanders to preach in the meeting house at candle-light to-night, and Elder R. Dodson to follow in exhortation.

12. It was moved, and voted, that there be a committee on Sabbath Schools, to be appointed annually. For the present, J. H. Foster, S. W. Eddins, and John Brown were appointed.

13. After prayer by Elder J. C. Foster, adjourned until half past nine o'clock, Monday morning.

SABBATH.

According to appointment, the Missionary sermon was preached by Elder R. S. Adams, and a collection taken up, amounting to about \$47. After a short intermission, Elder A. J. Battle preached, and was followed by Elder Charles Stewart.

MONDAY, SEPT. 17, 1855.

14. The Association met at half past 9 o'clock. Prayer by Elder A. J. Battle.

15. The Minutes of Saturday read, roll called, and absentees noted.

10. Dispensed with reading the Articles of Faith, Rules of Decorum, and the Constitution.

17. The committee on Documents reported, which was adopted, viz:

The committee on Documents having had under consideration all the papers placed in their hands, beg leave to Report. that they find nothing requiring action, other than the following:

1st. Reading of letter before the Association from the several Districts, and spreading them on the Association Minutes ;—the letter from New Hope church ;—a portion of the letter from Tuscaloosa Baptist church in relation to the removal of our beloved bro. Manly from our bounds, to a new field of labor ;—Letter from Fayetteville church, Fayette county ;—Several letters have been received by individual members of the Association from the President of Howard College, urging this body to aid in the prosecution of the Collegiate course of Bro. J. P. Thompson, jr., who gives promise of a bright future of usefulness in the gospel ministry, and who, it is believed, will amply repay any expenditure made in his behalf, by his increased usefulness in the vineyard of the Lord. We therefore recommend to the Association the adoption of immediate measures to raise the amount required.

18. The committee on the Annual Circular reported, and recommend the republication of the Circular to our Minutes of 1844, on the Doctrine of Election and Final Perseverance of the Saints. Report adopted, and Circular of 1844 directed to be printed without the texts.

19. District meetings reported, and are as follows:

The *First* District Meeting will be held at *Mt. Zion* church, Tuscaloosa county, beginning on the first Lord's day in September, 1855. Bro. Wm. L. Cochran to preach the Introductory Sermon, and bro. J. P. Thompson, sen., the alternate; bro. Willis Burns the Missionary Sermon, and J. P. Thompson, jr., alternate. The delegates request to have spread on the Minutes of the Association, a subject to be discussed at the next District meeting, viz: "The duty of Churches to their Pastors."

The *Second* District meeting will be held with the church at *Gilgal*, on Friday before the fourth Sabbath in August, 1856. The Introductory Sermon to be preached by bro. A. J. Battle, on the doctrine of Election. Bro. R. S. Adams, alternate. The subject of open Communion will be discussed; and the meeting will commune with the church at Gilgal.

The next annual meeting of the *Third* District will be held with the *Salem* church, commencing on Friday before the 2d Lord's day in August, 1856. Elder R. S. Adams to preach the Introductory Sermon, and that to be on the doctrine of Election. Elder Jesse Thomas the alternate. After the usual business of the meeting, the subject of Scriptural Baptism will be discussed. On Sabbath the Ordinance of the Lord's Supper will be administered.

The *Fourth* District meeting will be held at *Dunn's Creek* Baptist church, commencing on Friday before the Fourth Sabbath in August, 1856. Appointed Bro. Thomas Brent to preach the Introductory Sermon, and bro. Jesse Thomas alternate.

20. The next Association

To be held at *Spring Hill* meeting-house, 26 miles west of the city of Tuscaloosa, near Moore's bridge.

21. The committee on Sabbath Schools, reported, through brother J. H. Foster, which, with the accompanying resolution, after a general and very interesting discussion, was adopted. (See Appendix.)

22. The following resolution, offered by bro. A. D. Sanders, was adopted:

Resolved. That we respectfully request our Pastors and visiting ministers to preach at least one sermon to their several churches and congregations, in the next Associational year, upon the subject of Sabbath Schools, teaching, and illustrating and impressing the importance and necessity of organizing and sustaining Sabbath Schools in every church and neighborhood.

23. The Committee on Destitution made their Report, which was adopted, and ordered to be printed. (See Appendix.)

24. The Association had brought to its notice, both verbal and written, the character and pretensions of J. H. CAIN, who professes to be an authorized preacher of the Baptist denomination, and who is exercising the privileges and functions of one duly authorized, within the bounds of this Association. The subject was taken into consideration, and a committee was created of bros. Adams, Battle, Foster, John Thomas, and Fox; and, on motion, the Moderator was added to it; who were directed to investigate the case, and report thereon, to-morrow morning.

26. The following resolutions, introduced by bro. A. J. Battle, accompanied by remarks, were adopted; and about 30 subscribers promptly gave their names and payment for the S. W. BAPTIST:

1. *Resolved*, That this Association cordially approve of the manner in which the "South Western Baptist" has been conducted by its present editor, Rev. SAMUEL HENDERSON, and commend this paper to the patronage of the Baptists within our bounds, as an able and faithful expounder and defender of the truth, a medium of interesting and important intelligence to the denomination, and a worthy organ of the Baptists of the South West.

2. That, as a crisis seems to have arrived in the history of this paper, demanding greater efforts on the part of its friends to sustain it, we urge upon our brethren the pressing need of rallying to its support.

3. That we have viewed with decided interest and satisfaction, the progress and result of the late discussion on the subject of Methodist Episcopacy, between the editor and Rev. Mr. Hamill, of the M. E. Church, and, believing that the interests of truth would be subserved, we unite in requesting bro. Henderson to give it to the public in a more convenient and substantial form.

26. Prayer by bro. Watkins; and then adjourned till 9 o'clock on to-morrow morning.

TUESDAY, SEPT. 18.

27. The Association met; prayer by elder J. H. Foster.

28. The committee on Nominations reported as follows:

Elder J. P. Thompson, Jr. to preach the Introductory Sermon at the next Association; elder Jesse Thomas alternate; Elder A. J. Battle to preach the Missionary Sermon; Elder R. Dodson alternate. Elder J. H. Foster to write the Circular.

Delegates to the State Convention.—J. P. Thomyson, jr., A. J. Battle, J. H. Foster, R. Dodson, R. S. Adams, M. D. J. Slade, J. B. Eddins, S. W. Eddins, James Camp, and N. H. Browne.

29. The Report on the Book Depository was made, adopted, and ordered to be printed. (See Appendix.)

30. The Moderator appointed A. J. Battle, B. Burks and M. D. J. Slade the committee on Book Depository.

71. The Moderator appointed J. L. S. Foster, A. J. Battle, R. S. Adams, J. B. Eddins, John Brown, S. W. Eddins, and M. D. J. Slade the committee on Destitution ; and, on motion, R. Dodson was added.

32. The names of the churches were called, and the delegates from each asked to pledge (or not to pledge) for themselves or their church such sum for the support of Domestic Missions for the ensuing year, as they were disposed to give ; when a portion of the delegates responded in their individual capacity for their churches, or if they failed to pay, then to pay it themselves. The sum thus assured was \$298.

33; The following resolution was adopted :

Resolved, That the clerk be directed to prepare a Formula for the churches, to be used when sending up their letters to the Association, with a view to render the letters more concise and convenient ; but which is not intended to debar any church from communicating and enlarging on any subject it may desire to present for the consideration of the Association.

34. Bro. Adams offered the following resolution, which was adopted:

Resolved, That the Association appoint a committee of three persons to ascertain as soon as possible, the indebtedness of Elder John Walters ; and that said committee solicit and receive such sums of money as may be given, and have the amount applied immediately, as far as it may go, to the liquidation of the indebtedness.

The committee were, S. W. Eddins, John Thomas and Middleton. After remarks, which elicited the sympathy of the brethren, a subscription was taken, and about \$160 was promptly paid by the ministers, delegates, and other friends present.

35. The committee to whom was referred the case of J. H. Cain, reported, which was adopted, and is as follows :

The committee appointed to examine into the case of Mr. J. H. Cain, who professes to be a Baptist minister, beg leave to report—That the evidence which has been presented to us is of such a character as to satisfy us beyond all question that he is unworthy to be received and countenanced as a Christian minister. We therefore recommend that the Association warn the churches composing it, against the dangerous influences he is exerting, and sincerely hope that no church within our bounds will receive him, or the doctrines he promulgates. Respectfully submitted.

36. Elder A. J. Battle offered the following preamble and resolutions, which were unanimously adopted :

In view of the early contemplated removal of our highly venerated and beloved brother BASIL MANLY, sen. from the bounds of our Association, in which he has so long and faithfully labored for the promotion of our Redeemer's cause—we cannot allow the occasion to pass, without giving expression to our feelings, in regard to one whose efficient services among us entitle him to our highest esteem: Therefore,

1. *Be it Resolved by the Tuscaloosa Baptist Association*, That we regard with sincere sorrow the contemplated departure of our beloved bro. MANLY from our midst, and while we humbly acquiesce in the Divine will which we believe has called him to another sphere, we are sensible that we have sustained thereby an irreparable loss.

2. That we shall ever cherish grateful remembrances of his past valuable efforts for the promotion of harmony, good discipline, and sound doctrine, within the limits of our Association, which have been fruitful in the happiest results to the denomination, and beg to assure him not only of our cordial appreciation of his services, but of our unceasing prayers for his increased usefulness and happiness.

37. The committee on Finance reported as follows :

Received from the Churches for Minutes,	\$48 50
‘ ‘ ‘ ‘ the Association.	39 75
‘ ‘ ‘ ‘ Tuscaloosa Mission,	248 20
‘ on Sabbath collec’n at As’n for do. do.	46 80
‘ from bro. Arnold collected at Piney Grove,	2 85
	<hr/> 297 85
‘ from one of the Churches, for Indian Missions	75
‘ ‘ Tuscaloosa church ‘ ‘ ‘	33 00
	<hr/> 33 75
‘ ‘ ‘ ‘ ‘ Home* ‘ ‘	12 00
‘ ‘ ‘ ‘ ‘ Foreign ‘ ‘	5 00
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Total,	\$436 85

[*Besides this sum, the Tuscaloosa church contributed about \$110 to the Home Mission—paid to bro. Poindexter.]

The Association voted the Minutes fund to be applied for printing Minutes; and \$20 of the Association fund to the Clerk, and the balance of that fund to go for Minutes, in consequence of increased printing. The Clerk and Treasurer (Slade) was authorized to receive all the funds, pay the amount on hand to the Committee on Destitution, and those funds given to other objects, (amounting to \$50 75) to transmit to the Baptist State Convention.

38. Elder A. J. Battle read a letter from (and a printed form of “Constitution of a Congregational Bible Society,”) the Corresponding Secretary of the Bible Board of the Southern Baptist Convention, and accompanied them with remarks, and the introduction of the following resolution, which was adopted :

Resolved, That we recommend to the Churches within our Associational bounds, the formation of Congregational Bible Societies, to aid in supplying the vast destitution of the S. S. in our own and foreign lands.

39. The following resolution offered by bro. G. W. Clements, was unanimously adopted;

Resolved, That we tender to the brethren of Big Creek church, and to the citizens of its neighborhood, our most grateful thanks for their kindness, and for the hospitality with which they have entertained this body.

40. Letters to corresponding bodies were read, approved and signed.

41. The Clerk was directed to cause the Minutes to be distributed as heretofore; those for the churches north side of the Warrior, to be deposited at Burks’ store in Northport; those for the churches east and south side of the Warrior, to be deposited at the Monitor office.

42. Bro. Adams brought to the notice of the Association, the fact that an esteemed brother, John W. Beall, who had been a delegate of this body since its organization, up to, and at this session, was about to remove from this to another State. Bro. Beall made a few touching remarks, when the Moderator, and bro. Adams, the pastor of Big Creek church, replied appropriately and affectionately. After which the delegates severally exchanged farewell with their respected brother.

42. A hymn was sung, prayer by bro. Battle, and the Association adjourned.

M. D. J. SLADE, *Clerk*,

R. DODSON, *Moderator*.

STATISTICS OF THE CHURCHES.

CHURCHES	Baptised	Rec by L.	Restored.	Dismissed	Excluded	Died	White m.	Colored m.	Total.	For Min-utes.	Fund.	Associa-tion.	Constitu-tion.	Date of Meetg.	PASTORS.
Mt. Moriah	10	3	13	1	1	90	31	121	2	00	2	00	1816	4	J. P. Thompson
Cedar Grove	...	...	...	5	2	27	...	27	1	00	1	00	1837	3	No Pastor.
Union	6	4	6	...	...	38	...	38	75	75	1815	4	1. H. Hagler.		
Haysop	...	...	1	...	1	59	9	59	1	00	1	00	1830	2	I. H. Hagler.
Shultz Creek	...	2	5	1	2	63	...	41	00	1	00	1830	3	Jabez Brown.	
Siloam	...	6	2	3	1	63	...	63	1	00	1	00	1811	1	Henry Griffin.
Big Hurricane	...	1	9	1	1	86	...	86	1	50	1	50	1839	3	No Pastor.
Hepzibah	8	5	7	2	...	99	...	99	2	00	1	50	1847	1	W. Burns.
Mt. Zion	9	1	4	1	2	98	1	99	2	00	1	00	1850	2	J. P. Thompson
Sardis	3	7	4	3	3	48	22	70	1	00	1	00	1819	1	A. C. Thomason
Gilgal	...	...	2	7	3	48	35	83	2	50	2	50	1828	4	R. S. Adams.
Little Sandy	10	...	1	4	3	68	24	92	2	00	1	00	1836	3	R. Dodson.
Hopewell	...	7	...	...	3	67	8	75	1	50	1	00	1836	1	R. Dodson
Ruhamah	...	...	...	5	...	25	1	26	75	75	1856	1	Missionary.		
Tuscaloosa	9	10	4	15	2	92	119	211	1	00	3	00	1818	2	A. J. Battle.
Northport	13	14	1	6	1	49	2	51	1	50	1	50	1839	1	R. S. Adams.
Big Creek	3	4	2	15	6	117	69	186	2	00	3	00	1820	2	R. S. Adams.
Bethel	...	...	1	...	...	12	4	16	75	75	1817	1	B. Manly, sr.		
Chapel Hill	...	...	2	...	...	22	2	24	1	00	50	1859	3	John A. Hodges	
Philadelphia	1	1	1	6	...	57	17	74	1	50	1	00	1824	4	R. Dodson.
Salem	41	10	4	8	3	146	5	151	2	50	1	50	1824	2	R. Dodson.
New Hepe	14	5	...	...	...	38	...	38	1	00	1	00	1833	2	Missionary.
Friendship	...	5	...	3	4	84	3	87	2	50	1	50	1825	1	J. Walters.
Bethabara	...	...	1	...	...	42	1	43	1	50	50	1848	4	R. Jones.	
Concord	...	8	1	6	...	73	1	74	2	00	1	00	1839	3	J. Walters.
Bethany	...	...	1	5	1	17	9	26	75	75	1837	3	R. Jones.		
Dunn's Creek	29	5	3	4	1	94	3	97	2	00	1	15	1831	2	R. Jones.
Spring Hill	...	1	12	7	4	75	11	86	2	00	2	00	1827	1	Tho's Brent.
Mt. Tabor	...	4	1	4	3	51	6	57	1	50	1	60	1839	4	Jesse Thomas.
Mt. Lebanon	6	2	1	...	2	40	...	40	1	50	1	00	1839	1	Missionary.
Mt. Pleasant	4	6	...	...	...	25	...	25	1	50	1	00	1855	4	Missionary.

RECAPITULATION.—Baptised 166; Received by Letter 111; Restored 23; Dismissed 144; Excluded 48; Died 41; White members 1944; Colored members 388; Total 2332, (which includes Liberty and South Sandy churches, according to their last returns—these churches not being represented at this session). There is a discrepancy in the additions of the columns of white and colored members with that of the Total—there being 12 more in the latter. Minutes fund \$48 50. Association fund, \$39 75.

APPENDIX.

Report of the Committee on Sabbath Schools,

Aside from the preaching of the Gospel, there is no means of public instruction in the Scriptures which has proven of so great practical utility as the Sabbath School. The advantages of this system have been so frequently and so fully discussed, that it is not deemed important to enter now into any labored argument to establish its value.

It gives us pleasure to know that there are several localities within our bounds where the people are enjoying the happy influences of well conducted Sabbath Schools. At SCOTTSVILLE, there is a Union School of 70 pupils. At TAYLORVILLE another of 50 pupils; and at TUSCALOOSA, a Baptist S. S. of 75 to 80 pupils. These are in a prosperous condition, and are so many fountains from whence issue the pure, refreshing waters of life. The results of these labors of love cannot be foreseen. The pen of the historian may never record them; but their record shall not be lost. It shall be seen

in the future characters and histories of those who now receive them. The seeds are sown now; the rich harvest will be gathered in eternity.

We cannot better conclude this Report than by a brief reference to the history of a neighboring Sabbath School. It has been in operation for about thirty years. Year after year many young persons have gone forth from its ranks to swell the throng of converts who have crowded Zion's gates. A large and influential church has been kept in vigorous healthy growth, and has given origin to two other prominent and efficient churches. Eight ministers have received the principal part of their theological training there, unto some of whom God has already given many souls as seals of their ministry; and one beloved sister now stands on China's benighted shores to tell the dark-minded daughters of idolatry how the blessed Savior died to redeem them from the thralldom of sin. Many of the former members of this School are scattered abroad throughout the several States of the South West and that light, which the entrance of God's Word giveth, continues to shine. Many have gone to their reward. Their path has been that of the just; which shineth more and more unto the perfect day.

What a commentary is this on the value of Sabbath Schools. If such results may be secured from labor performed in this sphere, what Christian shall be found unwilling to aid in sustaining the enterprise? What Christian mother will not forego the sinful pleasure of Sunday visiting, that she may bring her children to God's house, where they may learn the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus? What father will not deny himself the doubtful gratification of riding to a distant church, that he may gather up his boys and with himself consecrate them to the service of God in the Sabbath School, and thus aid in sustaining this good cause? We are aware that this body has, with but little success often recommended the organization and keeping up of Sabbath Schools, but we desire that our brethren be again affectionately urged to the discharge of this duty.

We also recommend that the following blank table be inserted in our Minutes, and that the Churches be requested to send the statistics necessary to fill the blanks.

<i>Name of School.</i>	<i>Name of Superin- tendant.</i>	<i>No. of Male Teachers.</i>	<i>No. of Female Teachers.</i>	<i>No. of Male Pupils.</i>	<i>No. of Female Pupils.</i>	<i>No. of Volumes in the Library</i>
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All of which is respectfully submitted,

J. H. FOSTER, Chairman.

Report of the Committee on Destitution.

At the last Association that body appointed J. H. Foster, R. H. Poe, John Thomas, J. L. S. Foster, Joseph B. Eddins, R. S. Adams, and M. J. Slade the Committee on Destitution. At an early day, (2d Oct.) the Committee met at the Lecture Room, in Tuscaloosa, and after consultation, agreed to employ Elder I. R. ARNOLD as the Missionary until the next Association, agreeing to give him at the rate of five hundred dollars per annum, payable quarterly, or, at those periods, so long as the funds then on hand, lasted.

Bro. Arnold entered immediately on his duties, and notwithstanding the most unpropitious year for successful operations, he has performed services which have resulted in great good, and for which he has obtained the entire approbation of the Board.

Your committee found in the Treasury last year, the sum of \$237 57 which sum was paid to bro. Arnold during the first and second quarters, and the further sum of \$12 43 advanced to him by the Treasurer—making \$250. For the remainder of his time, embracing five months and a half, he had to wait for pay until to-day, when his account was paid in full, amounting to \$230—making \$480 in all.

The committee deem it only necessary to state to the Association the following facts and figures, as the most expressive testimony of the services

The committee find, that after paying Bro. Arnold there is remaining in the Treasurer's hands \$45 42, and pledges have been made from several churches, amounting to about \$50, besides assurances have been further given by individuals, of other sums, should the Missionary service be continued. The whole amount collected since last Association is \$297 85.

With these facts, the committee submit this as their Report; with an account current from the Treasurer, showing amounts received, how expended, and remainder on hand.

By order of the Committee,

By order of the Committee,

M. D. J. SLADE, Sec'y.

M. D. J. SLADE, Treasurer,	In account with the Com. on Destitution—Dr.		
1854, Sept. 17.	To am't rec. from Com. on Finance at last Assoc'n,	\$237 57	
1855, Sept. 18.	To " " " " " " " " " " "	" " " " " " " " " "	
	" " " " " " " " " " "	" " " " " " " " " "	
	" Oct. 8.	To am't rec'd from bro. A. J. Battle & sister McGuire	10 00
	" " " " " " " " " " "	Arnold collected at Pine Grove	2 85

\$535 42

Cf.

1854, Dec.	By amt't paid bro. Arnold,	1st qr's salary,	\$125 00
1855, Mar.	" " "	2d	125 00
Sept.	" " "	3d & 4th "	230 00
			<hr/>
" " " "	for printing cards & circulars in '54 & '55,		\$480 00
			10 00

\$490 00

Balance in my hands as Treasurer,

\$535 42

The Book Depository.

At the last Association, a committee of bros. B. Manly, B. Burks and Slade, was appointed on the Depository, and to order a supply of books for it. That duty has not been performed; owing mainly to the want of navigation; yet the committee proceeded to carry out the instructions of the Association; and made such selections from the catalogues of books as they deemed suitable to our wants. It was the intention that one of the committee (Slade) should go to Mobile, and there select judicious books. That intention was defeated, by the general non-intercourse, for the want of navigation, the hazard of loss and injury, from the deferred sales of cotton, the pressure of the times, and the elapse of so much of the season, after consultation with brethren, it was deemed advisable to defer purchasing until the fall or winter.

M. D. J. SLADE, Treasurer.

M. D. J. SLADE, Treas'r. <i>To Tuscaloosa Baptist Ass'n Book Depository.</i>	
Am't of original subscription unexpended, pr last year's Minutes,	\$29 19
To am't of sales up to last Association, (see Minutes of 1854,)	152 82
To am't of books sold at Association last year,.....	8 00
To am't collected on Sabbath at last Association,.....	6 00
To am't given by bros. J. H. Foster and L. D. Brown at do.....	7 50
To am't of sales at Depository and by bro. Arnold,.....	36 99

\$240 50

CIRCULAR.

BELOVED BRETHREN :—It is proposed to expound, scripturally, the *Third* and *Seventh* Articles in our abstract of Principles.

ART. 3. *We believe in the doctrine of Election; and that God chose his people in Christ, before the foundation of the World.*

To treat of a subject so profound is a great responsibility; especially when limited to the brief space of a circular. Election is a doctrine of the Scriptures to be firmly believed, to be plainly declared, and to be reverently approached. It is holy ground; not to be invaded and profaned by light and familiar disquisition. It is taught by none more frequently than by our Lord Jesus Christ himself;—Matt. xi, 25: Matt. xxi, 42: John vi, 37: Matt. xxv, 34: and in none of his discourses more fully than in his prayer—John, xvii. It is a subject familiarly understood between him and the Father. John, xvii, 2: John, xvii, 9: John, xvii, 9: John, xvii, 11: John, xvii, 21: As it is revealed, it is for our edification; not, indeed, to be the rule of our conduct, but to teach us our entire dependence on God. It relates to a purpose of God, in eternity, Ephesians, i, 4: 2 Thess. ii, 13: 2 Tim. i, 9: respecting individual human beings who are the subjects of it; who were chosen in Christ before the foundation of the world,—elect according to the foreknowledge of God.—Yet this election did not proceed on the ground of either faith or works *foreseen* in them; 2 Tim. i, 9: Eph. ii, 8: it is an election of *grace*, Rom. xi, 5: and not caused by the moral character of the subjects. Rom. ix, 11: Rom. ix, 12: Rom. ix, 15: Rom. ix, 16: Rom. ix, 18: Rom. ix, 20: It is *distinguishing*, choosing some and not others; it fixes on *persons*, not on states nor conditions, Matt. xx, 23: 2 Tim. ii, 19: the number of the elect is, to the mind of God, necessarily definite and certain; 2 Tim. ii, 19: Acts, xv, 18: John, xiii, 18: but, within the gracious purpose, are inseparably included both the means and the end. Eph. i, 3: Eph. i, 4: Eph. i, 5: Jesus Christ was chosen to be the Head of the Church, and all his people were chosen in him; and this choice of them in him, a fact transpiring in eternity, is the source of all the spiritual gifts and graces exercised by them in time. Rom. viii, 28: Rom. viii, 29: Rom. viii, 30: Rom. viii, 31: Rom. viii, 32: Rom. viii, 33: Rom. viii, 34: Rom. viii, 35: Rom. viii, 36: Rom. viii, 37: Rom. viii, 38, 39: They are not elected *when* or *because* they believe; they were elected in eternity, and they believe and obey because they were elected.

If the human mind were not unreconciled to God, nothing more than the bare citation of the appropriate portions of scripture would be requisite to the universal reception of the doctrine they contain. The deep derangement of our nature is such that we are opposed to God, and chiefly in those attributes and measures which imply our guilt and ruin. Election is of this nature; and as it is more obviously *of grace, purely and exclusively*, than any other blessing, it is more violently disliked and opposed than any other, by whatever is unrenewed and unsanctified in the human breast. In regard of this per-

verseness, therefore, it is allowable to assist our conceptions, and belief by reasonings and illustrations.

The purpose of God in election is to be viewed in connexion with other attributes, and with the scheme of grace in saving men.

His foreknowledge is perfect. The immutability of his counsel implies this. With him there is nothing new or unforeseen. He knows, from the beginning, who will repent and be saved, and who not.—But their repenting, in its first motions, and causes, is not of themselves; it is the fruit of the Holy Spirit, purely of grace. He begins the work, and he finishes it. Philippians, i, 6. God, then, foresees his own work as done, as certain; could he thus see it, without determining to do it,—to make it certain? As all knowledge is before him, at once, and from the beginning, there can be no reasons at any period of time for resolving to do an act, which were not known to him from the beginning; and what he saw reason to will at the beginning, that he willed. If it be proper for God to perform any act, it is not improper in him to predetermine that act. Indeed, what he is now doing is what he originally purpose^d to do: the divine administration is nothing more nor less than the divine purpose executed.

If anything else could be supposed unknown to God, yet not his own works. Acts, xv, 18: If then, it be true that those, who are fit for Heaven at the Judgement, will be saved; who imparts this fitness? It comes from God, is wrought by him. Does he perform it and impart it, except according to his design? This design, according to which he imparts fitness for Heaven, is election. So far as this fitness may be the result of the use of means, the sovereignty and love of election are exercised in the variety (almost infinite) with which they are dispensed; and not less in the different efficacy (sometimes opposite) with which they are attended. His methods of distribution in other things are on a principle equally sovereign. God's sovereignty in election accounts for these differences: What other satisfactory or sufficient account can be given! Who can tell why it is that some are almost wholly deprived of any means of knowing God, except on this principle? Matt. xi, 26: Some men, it is allowed, are saved; and some are not saved. i. e. in other words, some are placed under divine influence, so as to secure salvation; some are not so placed. Did the Almighty act, in case of the saved, without a purpose? Or, was his purpose the same, in the case of those not saved, and the result failed of its accomplishment? The only rational or scriptural account that can be given of the matter, in the aspect in which we are now considering it, is, that God never did determine to save those who are actually lost; he did determine to save the others. If it be asked here whether God does all that is proper for the salvation of each person? The answer may be, that God does that for each that renders him inexcusable, Rom. i, 20; if he sin and perish; though, certainly, not the same for all. Some, it may be, would have repented, had they possessed the advantages bestowed on others. The grace, which was rejected at Bethsaida, would have been effectual at Tyre.—Matt. xi, 20: Matt. xi, 21: Matt. xi, 22: Matt. xi, 23: Matt. xi,

24: Now, this may remain to be accounted for, with some; but the fact is indisputable, as stated by our Lord. We find no difficulty in accounting for it, on the principle of God's sovereign electing love.—It ought to surprise no one that God does not always give the reasons of his conduct; nor that we cannot always understand them, if given. Whether the reasons of his diversified operations be discerned or not, we must conclude that he is always governed by such as are satisfactory to infinite wisdom and goodness. Such reasons always exist: he is not arbitrary; not capricious, in anything; but always wise and good. The spirits of just men made perfect may now see and appreciate those reasons: when we reach their state, it may be our privilege to see and appreciate them too. Psalms, xvii, 15: 1 Cor. xiii, 12: As to the unequal distributions of grace, none can complain.—The reasons are various; some of which follow:

1. No sinner has a *right* to any grace at all. If a Saviour is given, it is as a gratuity, not as a matter of obligation. If grace is bestowed on any, in Christ, it is what none can demand, or have a right to expect. May not the Sovereign do what he will with his own? Matt. xx, 15: If the atonement of Christ had not been sufficient for all, in case of their repentance, none could complain; since he was not under obligation to provide salvation for any. Sinners lying under just condemnation, have no claim to redemption. That the atonement is sufficient for all who repent and believe is a matter of mere grace. God has thus shown to all a disposition to be reconciled, none having the least claim; if, now, he chooses to be more urgent with some than with others, does that excuse the enmity, the persevering rebellion and opposition, of any?

2. Election does no harm to any individual; God's peculiar, sovereign, distinguishing love throws no obstacle in the way of any one.—It only makes salvation sure to some, which would otherwise be enjoyed by none. What harm is done,—who is injured by this? As it is according to the sovereign pleasure of the Maker and Lord of all men; who has a right to dispose of men, as well as of his own gifts, as he will; who can complain?

3. On any view of the doctrine of election, the like difficulties remain as to the unequal favors of Heaven. Natural endowments, the means of present happiness of every kind,—on what principle are they bestowed? Certainly not on account of goodness, existing or foreseen. Whoever quarrels with the doctrine of election, therefore, on account of the unequal distribution of the means of spiritual improvement, must extend his quarrel to the whole of the divine administration; and, when he has solved the difficulties in other respects, election will be dear.

4. Before any can complain of the doctrine of election, they must show that they have humbly and faithfully sought the blessings it secures: and have not found them. God, indeed, will be sovereign as to the time, manner, and degree of his bestowments, as well as in the fact itself. Men (even the elect) are not masters of his grace, but only subjects and receivers; and have no right or power to command

it. Remembering this, have you diligently, perseveringly, in a spirit of submission, reverence, faith and hope, sought the grace of God, and found yourself arbitrarily, irrevocably rejected? Till then, let complaining man be silent.

It has been objected, that the doctrine of election is unfriendly to exertion; that one may say, "if ordained to be saved, I can never be lost,—if ordained to be lost, I can never be saved;—all efforts therefore are unavailing." To this it may be answered that the thief and the liar may use this language, in respect to their continued indulgence or their reform. If impertinent and absurd here, it is not less so in respect to a general change of character. The divine appointments, whether of election or of other kinds, are not made, and have not been spoken of in the scriptures, to be the rule of our conduct; they are rather for our humiliation and quickening. Our afflictions are matter of divine appointment and ordination, 1 Thes. iii, 3: yet this does not hinder any kind of precaution, to avoid or mitigate them. Our continuance in life is fixed by the divine appointment, Job, xiv, 5: yet our conduct in the preservation of life is precisely such as if there were no purpose of God in the matter. Acts, xxvii, 22, 31: If it be sufficient, to explain this case, to say, that the same purpose which fixes the end requires also the use of means; the same explanation will answer for God's purpose in election: We are elect, according to the foreknowledge of God, through sanctification of the spirit, unto obedience. 1 Peter i, 2. We are chosen that we should be holy and without blame before him in love. Eph. i, 4. If any could know that he is elected, it would certainly be a great encouragement to aim at every grace which God has purposed to require and bestow. But *none can know that he is not elected*. This, God has not indicated; nor can men or devils show. A *possibility*, to say the least, exists, that any particular individual may be saved: and we know that, in urgent cases, where much is depending, a *bare possibility* is sufficient to ensure the most ardent unrelaxing exertions,—increasing, within certain limits, as the possibility is obscure or doubtful; and employing all the energies of nature.

It may be objected that this doctrine removes the blame-worthiness of sin. For, some will say, if the state of men is determined by God's purpose, which cannot fail of its execution, "why doth he yet find fault?" He has his will: what would he have more? To this, it is answer enough to say, that God does actually exercise his sovereignty over men, in the fullest sense, yet considers vice always criminal, and finds fault with sinners;—thus leaving *Him* to justify his own conduct, and *them* to answer for their complaints and their crimes, shortly, at his tribunal. But, for reasons before mentioned, we may argue the matter with objectors. The objection supposes that the person is satisfied in sin, prefers that course; yet shifts the blame of it from himself, because God suffers him to do what he prefers: i. e., as if he should say, it is my fixed purpose, my chosen course, to persist in rebellion against Heaven; and if God does not stop me in my career, and change my purpose, how can he consistently blame me?

God's hatred of crime does not oblige him to prevent it. Transgressors sin freely, with no constraint thereto from him. To take an extreme case, as of Judas, though their sins be even foretold, and as to the fact, fore-determined, he lays no necessity on the individual doers: He simply does not determine to prevent them from following out their own free choice. Gen. xiv, 7: Acts, ii, 23: Acts, iv, 27, 28: The power which sinners abuse in doing wickedly is derived from God, Acts, xvii, 8: he does not prevent this power from being so exercised: yet this does not excuse their sin. John, xix, 11: We are not bound to decide, for any practical purpose, whether a different course of conduct, under the circumstances, would have been more agreeable to him: it is sufficient that God commands all men to repent, places before them the inducements and means of repentance, and leaves them without excuse. For satisfaction sake, however, we may say that a different course of conduct in the wicked will always be more agreeable to God: his declarations on this subject are sincere; his willingness to save and his reluctance to punish, are real, notwithstanding he does not bestow, on all, that grace which practically brings them to salvation. The unwillingness, it is true, is somewhere;—either the sinner is unwilling to be a christian, or God is unwilling that he should be. The Almighty declares, with a solemn oath, it is not in Him, Ezekiel, xxxiii, 11: Rev. xii, 17: Shall he have no claim to sincerity nor kindness until he exert also some direct and arbitrary force on the sinner's will? A parent may know that the peculiar advantages he provides for his child will not make him learned; yet he may have the best reasons for not increasing them; as well as for not taking them away till trial be fully made. It is sufficient for parental duty that the child is so placed that he may do well; it is not required that the parent make his situation such that he *shall*. If the force of this argument be opposed by the suggestion, that earthly parents are limited in power, have not all means at their command—especially the means of influencing the heart and feelings; while our Heavenly Parent has: it is answered, that God's power and resources do not extend to contradictions and inconsistencies. If his power is not sufficient to do any thing inconsistent with wisdom and goodness, this does not diminish his claim to our adoration or reverence, but enhances it. We know too little of his great scheme, of the dependence of one part on another, and of the great reasons which support the whole, to judge of what he can do—of what would, and what would not, be inconsistent with that scheme. If we determine not to wait for the explanation, in another state of being, of what is inscrutable in this point, there are many things like it, of which we must equally demand the immediate solution. For example, why does not God reduce the enormous amount of pain and suffering endured by mortals? Why does he not wholly prevent all crimes among men? The reasons, could they be given in human language, are too unwieldy and vast for our minds. Certainly, his not acting in these cases is not from the want of physical power, of wisdom, or of goodness. If we presume that the restrictions under which he acts, here, are wise and good; why not, as to the other? He that can answer one of these questions can answer the whole.

It has been supposed that election involves reprobation. Sinners are passed by in their impenitency, i. e., left to their own free choice: does that reprobate or doom them to that impenitence? Dishonest or profane men might as well charge the Creator with dooming them irrevocably to their vices, because he does not induce them to refrain from these habits? Election throws no obstacle in any one's way which would not exist without it. A person not elected is only in the same condition (no worse) in which all mankind would be, supposing the doctrine not true. Could it be proven false, nothing is gained to any human being. For, while we hold this doctrine, it is still true that men are free agents, that atonement for sin has been made, that salvation is freely offered, that all may come to Christ if they will. No man's condition is altered for the worse, by God's purpose in Election; the condition of some is better. What is there in this doctrine to trouble a man? Unless his name is in the book of life, he is just where he would have been if the doctrine were false. * Or, what is there in reprobation to discompose us? Reprobation leaves a part mankind to their own free choice. But objectors forget that this is the sense in which they suppose God has reprobated all mankind, themselves included; i. e. determined to leave them to their own free choice. There is no other reprobation taught in the scriptures; none which destroys human liberty or impairs the sinner's natural power, which limits the offers of mercy or bars the gates of Heaven against any man who is disposed to enter; and there is no impediment to salvation, of any kind, but the want of a right inclination. If men complain of their Creator for not bestowing this inclination, it is because they consider their degeneracy as their *misfortune* merely; not their *crime*; they think they are only to be *pitied*, not, *blamed*. This, indeed, is the real source of all the objections against the doctrine of election; and of all the irreconciliation, repining, and complaint against God, in the world. This is a radical and fatal error, which no arguments can cure. Let such know, however, that sin and ruin are not rendered necessary and unavoidable by any predetermination of God. He does not produce impenitence. The fallen angels are now hopeless reprobates; but their sin originated with themselves: men are reprobated; but it is because they voluntarily continue in sin, and refuse the remedy which christianity offers. Every man feels this: he has not become a christian hitherto, because he has not wished to be; and, in pursuance of the same free choice, he will continue what he is.— Thus it is that men become reprobate, and are lost. And “what will they say, when God shall punish them?”

Such, brethren, in brief, are our views on this deep and mysterious subject. Instead of repining and complaining against God for the exercise of his sovereignty, let us wonder and adore and accept the grace. It is a hopeful sign of an interest in this great blessing, when a poor creature, in his deepest distress and fears about his own salvation reverentially acknowledges this great mystery, and prays to be made a sharer, on the ground of the *everlasting covenant*. Let us try to answer our doubts, whether we were given by the Father to Christ, *by giving ourselves to Christ*. There is no hand, in Heaven or Earth,

to whom we can intrust ourselves, but his; being convinced of his power, skill, and grace, let us daily bring our helpless souls to Jesus Christ, and lay and leave them on Him *that speaketh in righteousness*, MIGHTY TO SAVE. Isa. 62, 1. Thus shall we make our calling and election sure. 2 Peter, i, 10: 1 Thes. i, 3, 4, 5: And let no sinner stay away. The Gospel is authorized to be proclaimed to every creature, in all the world. The provision is large and free. "*And the Spirit and the Bride say, come; and let him that heareth say, come; and let him that is athirst come; AND WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY.*" Rev. 22, 17.

ART. 7. *We believe that God's elect shall be called, regenerated, and sanctified by the Holy Ghost.*

Having spent so much time on the previous article, but little space is left for this. And indeed, it is not necessary; since, if that be established in its proper connexions, this is involved in it. What we have yet to say, shall be in the words of a confession adopted by many congregations of Christians, in England, baptized on profession of their faith, in 1689; adopted, also, by the Philadelphia Baptist Association in 1742, and by the Charleston Baptist Association in 1767.

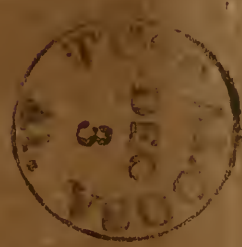
"Those whom God hath predestinated unto life, he is pleased in his appointed and accepted time (Rom. viii, 30: Eph. i, 10, 11: 2 Thess. ii, 13 14:) effectually to call by his word and spirit, out of that state of sin and death in which they are by nature, to grace and salvation, Eph. ii, 1, 6: by Jesus Christ: enlightening their minds, spiritually and savingly, to understand the things of God, (Acts, 26, 18; Eph. i, 17, 18) taking away their heart of stone, (Ezek. xxxvi, 26;) and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, (Deut. 30, 6; Ezek. 36, 27; Eph. i, 19) and effectually drawing them to Jesus Christ; yet so, as they come most freely, (Ps. cx, 3; Song i, 4) being made willing by his grace."

"They, who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, (Acts, xx, 32; Rom. vi, 5, 6) really and personally, through the same virtue, (John, xvii, 17; Eph. iii, 16—19; 1 Thes. v. 21—23) by His Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, (Rom. vi, 14) and the several lusts thereof are more weakened and mortified, (Gal. v, 14, 24) and they more and more quickened and strengthened, (Col. 1, 11) in all saving graces, to the practice of all true holiness, (2 Cor. vii, 1) without which no man shall see the Lord, (Heb. xii, 14).

"This sanctification is throughout in the whole man, (1 Thes. 5. 23) yet imperfect in this life, (Rom. vii, 18, 23) there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, (Gal. v, 17; 1 Pet. ii, 11) the flesh lusting against the spirit, and the spirit against the flesh. In which war, although the remaining corruption for a time may much prevail (Rom. 7, 23)—yet through the continual supply of strength from the sanctifying spirit of Christ, (Rom. vi, 14) the regenerate part doth overcome; and so, the saints grow in grace, perfecting holiness in the fear of God (Eph. iv, 15, 16; 2 Cor. iii, 18; 2 Cor. vii, 1) pressing after a heavenly life, in evangelical obedience to all the commands which Christ, as Head and King, in his Word hath prescribed to them.

Finally, brethren, "hold fast the form of sound words, which ye have heard, in faith and love, which is in Christ Jesus;" "and grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory, both now and forever, Amen."

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Rev. J. L. Thompson
Greenwich
N.Y.

THE TUSCALOOSA ASSOCIATION BIBLE SOCIETY,

Held its annual session on Monday, Sept. 17th, 1855. Delegates from the Tuscaloosa Bible Society, Rev. A. J. Battle, M. D. J. Slade and J. H. Foster; from Philadelphia, Rev. R. Dodson and G. W. Hassell; from Mt. Moriah, J. W. Goodson, Jas. Hill, jr. and M. Moses; from Hephzibah, James Ray and Rev. Willis Burns. [The Delegates brought no funds, but promised to send them to the Treasurer.] Rev. A. J. Battle was elected President; Rev. R. Dodson, Vice President; and J. H. Foster Secretary and Treasurer.

The Treasurer's Report was read and adopted.

J. H. FOSTER, Treasurer, *in acc't with Tuscaloosa Association Bible Society.*

To am't rec'd from Tuscaloosa Bible Society,.....	\$20 00
‘ ‘ ‘ ‘ Philadelphia ‘ ‘	5 00
‘ ‘ ‘ ‘ Mt. Moriah ‘ ‘	5 75
‘ ‘ ‘ ‘ Sales,.....	15 00
	\$45 75

By amount forwarded to Alabama Bible Society. One-half of the amount contributed by the several Societies, (\$15 37) and the whole amount of previous sales, (\$15) was returned to us in Bibles. \$2 freight paid by the Treasurer, was ordered to be refunded. Bro. Slade reported \$6 received from sales of the present year. The same order was given in reference to funds and Bibles, as last year.

Appointed A. J. Battle, J. H. Foster and Slade delegates to State Bible Society.

J. H. FOSTER, Sec'y.

FORM OF CHURCH LETTER TO THE ASSOCIATION.

Letter from ——— Baptist Church to Tuscaloosa Baptist Association.

DEAR BRETHREN:—We send our bros.,
and as delegates to represent us at your present session;
and in case either of them should fail to attend, bro. is the alternate.

The following shows the statistics of our Church :

Baptised since our last Report,	white, and	colored members.
Rec'd by Letter, ‘ ‘ ‘	do do	do do
Restored, ‘ ‘ ‘	do do	do do
Dismissed, ‘ ‘ ‘	do do	do do
Excluded, ‘ ‘ ‘	do do	do do
Died, ‘ ‘ ‘	do do	do do
Present No. of White members,		
‘ ‘ ‘ ‘ Colored ‘		

Total No. of members,

The Pastor of the Church is; the Deacons are
....., and; and the monthly meeting, on the sabbath.

We send Dollars for Minutes; Dollars, to be disposed of
by the Association; and Dollars for [whatever object may be designated.]

Done in Conference, 185

—— —, Clerk.

—— —, Moderator.

.....
[The Letter will here also add any remark which the Church may desire.]